

T H E
Christian Scholar :
I N
R U L E S and D I R E C T I O N S
F O R
C H I L D R E N and Y O U T H
S e n t t o E N G L I S H S C H O O L S .

More especially design'd for the POOR BOYS,
Taught and Cloathed by *Charity*, in the
Parish of S^t Botolph Aldgate.

*Drawn up and Published at the Request of some
of their Chief Friends and Benefactors.*

Samuel Brereton Esq^r.

The Third Edition.

I JOHN 2. 12.

*I write unto you, little Children, because your Sins are
forgiven you, for his Name's sake.*

L O N D O N :
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My good Child,

READ and learn the Advice and Directions, which I now deliver to thee: I intend them to improve thy Mind, and to save thy Soul. I mean nothing but thy Interest here, and thy eternal Happiness hereafter: Pray read and consider, and the Lord give thee Understanding.

Remember, my good Child, that there is a Great God, who was Maker of Heaven and Earth. Remember that thou thy self art one of *his* Creatures; *In him thou dost live and move, and hast thy Being.* A good and gracious God to thee; *He formed thee and fashion'd thee in the Womb, in his Book were all thy Members written; and he sustained thee while thou hang'dst yet upon thy Mother's Breasts.* He has defended thee from a thousand Dangers in thy Infancy and Childhood; from Falls, from Fire, from the Accidents of every Day and Hour. It is his Mercy, that thou hast escaped so long with Life and Health, with sound Limbs and perfect Senses. His Mercy, that thou art not a Cripple or a Changeling; his Loving-kindness, that thou hast any Breath in thy Body, or any Understanding in thy Soul.

And sure, when God has done so great Things for thee, it is thy Part and Duty to rejoice in the Lord, and to thank and praise, and love

and serve thy greatest *Friend*, thy dearest *Father* which is in Heaven.

That thou may'st the better offer up thy Thanks and Praise to God, for all the Benefits that *he* hath done unto thee ; pray take Advice and meditate on these few Reasons, for which thou should'st be chiefly thankful.

First, My Child, thank God that thou wast *born a reasonable Creature*.

That Noble Creature *Man*, whom God made for the Perfection and the Glory of his whole Creation : God made his Body out of the Dust of the Earth, and breathed into that Body a living Soul. And so *God made Man after his own likeness, in the Image of God created He him*.

Say unto thy *Soul*, O my Soul, blest Divine Providence, that I am so curiously and *wonderfully made* ; that I am one of those excellent Creatures, sensible and rational, of high and honourable Descent, the Offspring of God ! What a Blessing is it, that I was not a Brute void of Understanding : One of the Cattel of the Field, or of the Worms of the Earth ; a wild Beast, or a creeping Thing ! Give me Grace, O Lord, to value this Blessing, and to live worthy of it. Let me improve my Reason, and let me increase my Understanding. Thou, O God, hast made me capable of Wisdom, if I will by Industry attain unto it : But if by Idleness and Sloth I become ignorant and brutish, *like the Horse and the Mule that have no understanding*, then I debase human Nature, and by making *my self* a Beast, I shall be a worse Monster, than if God Almighty had made me *so*. *Se-*

Secondly, My Child be thankful to God that thou wast born of Christian Parents.

For Christian Birth-right is a mighty Blessing, it gives thee a Title to be in Covenant with the Almighty, to be a Member of Christ, to be a Child of God, to be an Inheritor of the Kingdom of Heaven. Had thy Parents been Jews, or Turks, or Infidels, thou hadst been shut without the Gates of our Christian *Jerusalem*. Thou hadst lost the ordinary Means of Grace, and Hopes of Glory. For thou couldest not in thy Infancy have been admitted to the Communion of Saints ; nor have been made a Member of the Holy Catholick Church : As, *1 Cor. 7. 14. If your Parents had been Unbelievers, then you Children had been unclean ; but now are ye holy.*

Say, Let me love and praise my God for this Right of Inheritance : For being thus born capable to be baptized, and entitled to the early Methods of Salvation. But then, let me consider, Religion is my very Birth-right ; I will not, like profane *Esau*, sell that Birth-right. I will not turn loose and profligate. I will *not live without God in the World*. Since my Parents were holy, I their Seed will be holy. Being *planted a noble Vine* ; I will not degenerate into a *strange Plant* ; I will not *bring forth wild Grapes*. As the Root was, so shall be the Branch. Since Christianity was the good Profession of my Father and my Mother, I my self resolve to be the better Christian.

Thirdly, My good Child, thank God for the *Blessing of being baptized in thy Infancy.*

For tho' thy Parents were profess Christians ; yet *thou* couldst not have been sanctified by their Name, nor couldst thou have been saved by their Title : Thou wert still by Nature born in Sin, and a Child of Wrath ; till by *Baptism* thou wast received into the Congregation of Christ's Flock, and so hadst thy Death unto Sin, and thy new Birth unto Righteousness ; and so wast made a Child of Grace, and an Heir to the Kingdom of thy Father in Heaven.

Commune with thine own Heart, and *say*, How does it become me to walk *worthy of this Vocation, whereunto I am called?* Surely I am bound to lead the rest of my Life, according to this beginning. I must not hereafter be ashamed to confess the Faith of Christ crucified. I will manfully fight under his Banner against Sin, the World and the Devil ; Christ is the Captain of my Salvation, and I will continue his faithful Soldier and Servant unto my Life's end.

An *Apostate* is one, who renounces his Religion ; and a *Reprobate* is one who falls away from all Grace and Goodness. If when I have been baptized a Christian, I come to live like a Heathen ; then am I a curs'd *Apostate*, and then am I a perjured *Reprobate*. For my Baptismal Vows oblige me to renounce the Devil and all his Works ; to believe the Articles of my Christian Faith, and to keep all the Commandments of God. And tho' by reason of my tender

der Age, I could not then perform these Vows; yet my Godfathers and Godmothers were Sureties for me; they promised and vow'd in my Name those Things, which as I come to Age, *that is*, to Knowledge and Discretion, I my self am bound to perform.

God enable me to pay my Vows, and to continue steadfast in that Faith and Profession, into which I am baptized. To be Christen'd was to be made a Christian; I have the Name, and as it pleases God, I will not have the naked Name, but I will live up to the Nature of my Holy Religion.

Fourthly, My Child, bless the Name of God, for being *early sent to School*, and so put into a good Method of Education.

Thou canst read in the Book of *Job*, that *Man is born like a wild Asses Colt*: And thou canst find *Solomon* declare, that *Foolishness is bound up in the Heart of a Child*. By which thou may'st perceive, that if thou art bred as ignorant as thou art born, thou wilt then differ from a Brute in little but thy outward Shape.

It is Education, my Child, that must reform thee and refine thee. It is Learning, that must exercise thy Reason, and improve thy Understanding; or else thou wilt be wild and wanton; thou wilt be barbarous and brutish; thou wilt be a stupid and a senseless Wretch. And what good would thy Life do thee, without the Wit of knowing how to live, or how to behave thy self in Life and Conversation!

Esteem it, my Child, a great Blessing of Providence

vidence, that thou art not kept at Home in Wantonness and at thy own Will; that thou art not lingering in the Streets, nor standing all the Day idle in the Markets; but that thou art sent to School for good Discipline, and for wholsom Instruction, to be *train'd up from a Child in the Way that thou shouldest go, that when thou art old, thou may'st not depart from it.*

A great Advantage to thee, that thou art taught to know the wonderful Invention of Letters; that thou canst spell Syllables, and read whole Sentences, and so canst find out the Sense of Man, and the very Will of God.

By this Blessing, like young *Timothy*, thou canst *know the Scriptures from a Child.* By this Blessing, like young *Samuel*, thou canst hear and distinguish *the Voice of the Lord.* By this Benefit of early following thy Master *Jesus*, thou mayst be like *St. John*, thou mayst be the younger and the more beloved Disciple.

Therefore, thus *say* unto thy self. Oh that God would give me Grace to make a right Use of this Blessing! But let me not be wanting to my self. Let me be careful and industrious to redeem my time, and to improve my Talents of Wit and Capacity, of Apprehension and Memory. I must apply my Head and my Heart to these Ways of Knowledge, that I may make some progress in them. How innocently proud should I be of imitating the Child *Jesus*, who *increased in Wisdom* as fast as he did in *Stature*, and grew up in *favour* both with God and Man! Whereas if I hate my

Book.

Book, and grow wilfully dull; if my Eyes and my Thoughts are wandering some other way; if I make my self a Dunce, and chuse to be a Fool; then my Folly will be my own *fault*, and my Ignorance will be my proper *sin*. Indeed if I had met with no Opportunities of Learning; if I had been nurs'd up in profound Ignorance, and a Habit of Idleness, then I my self had been excused, and the neglect must have been charg'd to my Parents and my Friends. But if they have put me into a hopeful Method of Instruction, and I wilfully despise that Method; this is such a Sin and Frailty of my Youth, as I shall dearly repent, if ever I grow older and wiser.

My good Child,

When thou hast thus looked back upon the Blessings which thou dost happily enjoy, and hast made to God the due Return of Praise and Thanksgiving for them. Then think with thy self again, whether thou canst have any way to shew thy self more grateful, whether thou canst do any thing that will be acceptable and well-pleasing unto God, that shall, as it were, oblige him, and in some manner requite him. Yes, my good Child, there be many Duties on thy part, that will be accepted as a suitable Return for those Mercies, which God on *his* part has bestowed upon thee.

Let me direct thee to these Duties, with all the Affection of a Friend and a spiritual Father.

First, My dear Child, learn how to practise thy Duty towards God.

Thou

Thou knowest it the Advice of the wisest of Men, of *Solomon*, that thou shouldest *remember thy Creator in the Days of thy Youth*. Thou knowest it a Charge given to thy Parents by the good Apostle, that thou shouldest be *brought up in the Nurture and Admonition of the Lord*. Thou knowest it was the Care and Kindness of our Lord *Jesus*, to receive little Children, to encourage them, and to bless them. You read these Words in the 10th Chapter of *St. Mark*, *They brought young Children to Christ, that he should touch them, and his Disciples rebuked those that brought them; but when Jesus saw it, he was much displeased, and said unto them, Suffer the little Children to come unto me, and forbid them not, for of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein. And he took them up in his Arms, laid his Hands upon them and blessed them.* “ My beloved Child, thou hearest in “ this Gospel the Words of our Saviour “ Christ, that he commanded the Children to “ be brought unto him, how he blamed those “ that would have kept them from him; how “ he exhorteth all Men to follow their Inno- “ cency; ye perceive how by his outward “ Gesture and Deed, he declared his good “ Will toward them; for he embraced them “ in his Arms, he laid his Hands upon them “ and blessed them.

Again consider, that the youngest and most beloved Disciple, *St. John*, wrote purposely
to

to *little Children*. That Apostle seemed to have so much Innocence and Goodness of Nature, as recommended him to the more particular Favour and Friendship of our blessed Lord. For he was allowed to lean upon his Master's Bosom, and the other Disciples thought him the greater Favourite, St. *John* 13. 23. Now as the Love of Children is a common Sign of good Nature, this Apostle expresses his Care and Concern, his Love and Kindness for *little Children*. Great part of an Epistle is directed to you, his *first Epistle*, where he begins the second Chapter with an Address to you, *My little Children, these things write I unto you, that ye sin not*. Again in the 12th Verse, *I write unto you little Children, because your Sins are forgiven you for his Name sake*. And in the next Verse, he not only writes unto the *Fathers*, and unto the *young Men*, but unto you likewise *little Children*.

Here is good Encouragement, my little Child, to offer up the First-fruits of thy Life and Health to Heaven, to *receive the Kingdom of God as a little Child*, and so be the more sure and more worthy to enter into it.

In order to this, my Child; First, Thou shouldst no sooner learn to speak, than thou shouldst learn to *pray*. God will open thy Lips the more plainly, if they begin with Calls to Heaven. God will the better loosen thy Tongue, if it be early employed in Devotions. By this thou may'st know, that God will hear thee, because thou art yet innocent of any great Offence. Thy

Thy Saviour was best pleased, when the very Children cried *Hosanna*, and said, *Out of the Mouths of Babes and Sucklings hast thou perfected Praise.*

Some short Form of Prayer, such as thou shalt find at the end of this Book, do thou diligently learn, and carefully remember ; and particularly *that* Form, which thy own Saviour taught thee, and is therefore called *the Lord's Prayer*. Use *this* daily with one or more short Prayers, and a Conclusion to beg God's Blessing on thy Parents and thy Relations. When thou risest up in the *Morning*, so begin the Day : And when at *Night* thou takest thy rest, so commend thy Soul to God, and then fear no Evil that can happen to thee.

Secondly, My Child, next to your Prayers, be forward to learn your *Catechism*.

Thou may'st read in the New Testament, that *Catechising* was the very Exercise of Religion, to which thy Saviour did accustom himself in his young and tender Age ; *when he was twelve Years old he went up to Jerusalem*, and entred into the Temple or Jewish Church, and there was Catechised by the Doctors or Ministers, and performed this Holy Exercise so well, that they were all astonish'd at his *Understanding and Answers*.

To follow thy blessed Saviour's Example, may be a Comfort and Honour to thee. The *Church Catechism* is all of it short enough for thy Memory ; and most of it plain enough for thy Understanding. Or if there be some things

things too hard for thee, in time God will reveal them to thee. Thou must first have the Words, and by Degrees thou wilt have the Sense and meaning of them.

Thirdly, My Child, be diligent and constant in going to Church.

The Jews were commanded to go to their Publick Place of Worship with their Wives and their little Ones. Whence you find in *St. Math. 21. 15. the Children crying in the Temple, and saying, Hosanna to the Son of David.*

If thou dost not yet understand the Publick Offices of Religion, yet be present at them, that thou mayst the sooner learn them. The Church is a Place where God sends down his Blessing, be there ready to receive it: Like *Holy David*, be glad, my Child, when thy Parents or their Servants say unto thee, *Let us go up to the House of the Lord.*

When thou comest near the Porch or Entrance of the Church, there pause a while, and prepare thy Heart with this short Ejaculation.

I will keep my Foot, when I go into the House of God, and be more ready to Hear, and Pray, and Praise, than to offer the Sacrifice of Fools, who consider not, that they do Evil.

When thou comest within the Church, my Child, remember, that the Place whereon thou standest is *Holy Ground*: And therefore pay some due Reverence by putting off thy Hat, bow-

bowing thy Head, bending thy Knee, or the like. If thou enterest the Church like a Stable, in a rude and indecent Manner, thou wilt seem to *despise the Church of God*, and to profane that House, which he hath called *Holy*.

When thou comest to thy proper Seat or Pew, there again consider, that thy Business to Church, is to serve thy God and to save thy Soul: And to fit and prepare thy self for this serious and sacred Work, offer this or the like Prayer unto God.

Blessed be thy Name, O Lord, for giving me this Opportunity of Publick Worship in thy House. O let the Thoughts of my Heart, and the Words of my Mouth be now acceptable in thy sight, O Lord my Strength and my Redeemer.

After this, refrain thy Eyes, and set a Watch before the Door of thy Lips. Do not by any Laughing or Whispering seem to forget where thou art. Be quiet and compos'd. Behave thy self with Reverence and godly Fear.

When Prayers are begun, then patiently attend to the Lips of the Priest; and at the end of each Prayer and Thanksgiving, devoutly say, *Amen*. Bear all other parts in the Publick Service that are allow'd to the Congregation or People; that is, make the Responses clearly and distinctly: Read each other Verse in the *Psalms* with an audible Voice: Join in the Repetition of the Creed; and think, my Child,

no Musick so agreeable, as this Consort of Devotion.

While the *Psalms* are singing, believe this an excellent Way of rejoycing in the Lord, and as far as thy Voice and little Skill will enable thee, be one of the number of the Singers, and so help to *praise God with the best Member that you have.*

In the *Prayer before Sermon*, stir up again thy Soul unto Devotion, and hope for a share in all those Blessings, which the Minister calls down on the Congregation.

And when the *Sermon* does begin, give all Heed and Diligence. Being able to use thy *Bible*, turn unto the *Text*; and read it to consider and to remember; if thy Judgment cannot so well comprehend the Subject and Method of the Sermon; yet the *Text* alone, if well remembred, may be a useful and a comfortable Saying, and may at some other time suggest unto thee a great many good Thoughts and Meditations. However, listen carefully to all the following Discourse, and especially to the Sentences, and to the Examples of Holy Scripture. As a new-born Babe desire the sincere Milk of the Gospel, that you may grow thereby; grow in Grace and in the Knowledge of our Lord and Saviour Jesus Christ. So that being early instructed and confirmed in the true Principles of Religion, thou mayest be hereafter steadfast and unmoveable; and when thou comest to be a Man, mayst not then be like Children tossed to and fro with every Wind

Wind of Doctrine, by the cunning Craftiness of those who lie in wait to deceive.

When Church is done, my Child, do not seem in haste to fly from the Lord's House. First offer up a private Request to God for a right use of his holy Ordinances, in this or the like Form.

*Glory be to thee, O Lord, for admitting me
this time to thy House and thy Service :
Accept my Prayers and Thanksgivings :
And Lord make me a Doer of thy Word, not
a Hearer only, lest I deceive my own Soul.*

After this, when the Assembly is departing, do thou walk leisurely out in due time and Order ; not running or thrusting to be gone ; but grave and silent, meditating upon the Truth, and resolving upon the Practice, of somewhat that thou hast heard.

If there be any other Opportunities of Publick Worship in God's House upon the same Day, with your Parents Leave, return again, and be glad to repeat the same Duties of Religion. Be not weary in well doing, but persevere unto the end.

In the Evening at Home, be willing that thy Parents or Governours should call thee to repeat the Text, or to give some little Account of the Sermon, or to read a Chapter, or to sing a Psalm, or to join in any other Exercise of Religion : O bleis God for these Means of Spiritual Improvement ! This is the Way to come in the Unity of the Faith, and of the Knowledge
of

of the Son of God, unto a perfect Man, unto the Measure of the Stature of the fulness of Christ, Eph. 4. 13.

After one Day so spent in God's Courts, and the Publick Services of Religion, conclude with this Thought: That as *Sunday* is more especially the Lord's Day, and dedicated to his peculiar Honour: So all the *Week* after should not be rudely and profanely spent, as if one Holy Day could atone for the six other to be kept Common and Unclean. No, by a good Conscience, and a good Conversation, rather Sanctifie every Day to be a Sabbath unto the Lord, by resting from Sin, and by not doing any Work of the Lord negligently. Let thy private Devotions never be omitted; Early in the Morning cry unto God, and in the Night-season also, take no rest, till thou hast offered up thy Evening Sacrifice of Prayer and Thanksgiving.

Fourthly, My Child, by this daily Practice of Piety, thou wilt by Degrees be fitted and prepared for the Benefit of *Confirmation*.

For being now able to say the Creed, the Lord's Prayer, and the Ten Commandments, and likewise to answer to such other Questions as in the short Catechism are contained; thou wilt soon come to a competent Age, and to Years of Discretion: "When having learn'd
" what your Godfathers and Godmothers did
" promise for you in your Baptism, thou thy
" self with thy own Mouth and Consent
" may openly before the Church ratifie and

“ confirm the same, and also promise by the
 “ Grace of God, that thou wilt evermore en-
 “ deavour thy self to observe such Things, as
 “ by thy own Confession thou then assentedst to.

To this end, thou must desire to be brought
 unto the *Bishop* to be confirmed by him, and
 being presented to the *Bishop* by the Minister
 of your Parish, being placed in the Chancel,
 and standing among other young Persons, in
 order before the *Bishop*; “ Thou shalt then
 “ and there in the presence of God, and all
 “ the Congregation, renew the solemn promise
 “ and Vow that was made in your Name at
 “ your Baptism, ratifying and confirming the
 “ same in your own Person; and acknowledg-
 “ ing thy self bound to believe and to do all
 “ those Things, which your Godfathers and
 “ Godmothers then undertook for thee.

When after suitable Prayers, the *Bishop*
 will lay his Hand upon thy Head, and pro-
 nounce this Blessing on thee: *Defend, O Lord,*
this thy Child with thy heavenly Grace, that
he may continue thine for ever, and daily en-
crease in thy Holy Spirit more and more, until
he come to thy everlasting Kingdom. Amen.

“ And the Bishop and his Flock will again
 “ make their humble Supplications unto God
 “ for thee his Servant, upon whom (after
 “ the Example of the Holy Apostles) he has
 “ now laid his Hands, to certify thee (by this
 “ Sign) of God’s Favour and Gracious Good-
 “ ness towards thee, that his Fatherly Hand
 “ may be ever over thee, that his Holy Spirit
 “ may

“ may be ever with thee, and that he would
 “ so lead thee in the Knowledge and Obedi-
 “ ence of his Word, that in the end thou may’st
 “ obtain everlasting Life.

Or if thou livest in such a Place, as where no Opportunity shall offer for *Confirmation*, then thou must at least wish and desire it; as being satisfied by the Rules of our Church, that thou oughtest not hereafter to be admitted to the Holy Communion, until such time as thou art Confirmed, or be ready and desirous to be Confirm’d.

Being thus instructed, my dear Child, in thy Duty toward God, think and meditate on these things, and thus resolve in thy own Conscience.

I have a Soul to save, to save from Eternal Fire, to save unto Everlasting Joys. *What will it profit me to gain the whole World and lose this Soul, or what shall I give in exchange for this Soul of mine?* By the constant Practice of Piety I will work out my Salvation, and do all that is possible to make my Calling and Election sure.

This is the good Foundation, that will edifie or build me up to Heaven. Nay, this is the right Foundation, even to raise my Fortune in this World: For if in the Days of my Youth, *I remember my Creator*, if I know him, love him and serve him; then will his Blessing go along with me, and make my ways to prosper. And I shall have more of the Affection of my Parents, and the Favour of my Relations, and

the good will of all my Acquaintance, I shall have the better Name, and Credit, and Interest, and be the more likely to thrive and flourish. God be with me, and who shall be against me?

In the *Second Place*, my dear Child, next to thy Duty toward God, consider and practice thy *Duty to thy Parents*.

You must feel this, my Child, to be an Instinct of Nature, and it would be the greatest Reproach in the World for thee to be *without Natural Affection*. Thou canst not but know this to be the Rule of Equity and Reason, to be grateful and dutiful to them who gave thee Life, and all the Support of it; thy Being and thy well Being.

Above all, thou must confess this to be a great Office of Religion; in this thou obeyest God, and servest thy Maker. For One of his Ten Commandments in the Moral Law, is to *honour thy Father and thy Mother*. And many of his Precepts in the Gospel are for Children *to obey their Parents because this is right*, and *to obey them in all things, because this is well-pleasing to the Lord*.

Of this Duty the *holy Child Jesus* set thee a good Example; for tho' he being God made Man, was far above a mortal Parent, yet he paid them Attendance and Submission; *He went down with them, and was subject to them*, St. Luke 1. 51.

The *first* Duty, my Child, that thou owest unto thy Parents, is to beg *their Blessing* Night and Morning.

This

This is a proper Testimony of thy Respect and Reverence; by this thou dost acknowledge Dependence and Subjection; thou confessest as *Heb. 7. 7. That the Less is blessed of the Better.* And by this, thou mayst express a firm Belief, that if thy Parents bless thee in God's Name, thou shalt be the more blessed in thy Generation. *I have blessed him, says Isaac of his Son, yea, and he shall be blessed.*

For this was the good old Custom in the very times of the Prophets and the Patriarchs: The sons of *Isaac* were bred up to this laudable Practice. *Jacob* did beg that his Father's Soul might bless him; and even *Esau* was importunate in crying out, *Bless me, even me also, O my Father, Gen. 27. 19.*

Those ungracious Children, who refuse or neglect to kneel down and crave their Parents Blessing; even the prophane *Esau* shall rise up in Judgment and condemn them.

Say unto thy self, my Child, I will not be guilty of this Sin of Omission. I will at first sight of my Parents in the Morning, and in my last taking leave at Night, fall on my Knees before them, and say to this Effect.

Pray Father (or Mother) bless me, and beg God's Blessing on me, to make me his faithful Servant, and your obedient Child.

The second Duty, my Child, unto thy Parents, is to pay them all civil Respect and Reverence.

Thou

Thou must stand in awe before them; thou must rise up in good Manners to them; Thou must bow the Head and bend the Knee, and use all those becoming Gestures and Postures, which, according to thy Sex and Age, are the customary Tokens of Respect and Honour.

Thou readest that *Solomon*, even when a King, did Obeisance to *Bathsheba* his Subject Mother: and when she came to him sitting on his Throne, *he rose up to meet her, and bowed himself unto her*, 1 Kings 2. 19.

Whereas to be rude and saucy, to be forward and impudent before thy Parents, to shew no Breeding in their Presence, and to pay no Respect unto their Persons; this is to despise them, and to mock them; which if it does not bring the Correction of thy Parents, it will bring the Judgment of God upon thee; for think often upon *Prov. 30. 17. The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.*

The *third Duty*, my Child, unto thy Parents, is to hearken to their *Counsel*, and to follow their *Advice*; to stand corrected at their Reproof, and to amend upon their Admonition. My good Child, believe thy Parents to be wiser than thy self. Be satisfied they mean nothing but thy Interest and Good; confess, it is their Right to direct and lead; be sensible it is thy Duty to follow and comply.

Thy Parents will the better love thee, and God will the more bless thee. *Solomon saith to thee and to every wise Child, My Son hear the Instruction of thy Father, and forsake not the Law of thy Mother, for they shall be an Ornament of Grace unto thy Head, and Chains about thy Neck.*

If thy Parents should have so much Passion, as to seem to *provoke their Children unto Wrath, and to be bitter against them.* Though this be forbidden to them, yet thou must be tender of so judging of them. Thou hadst better in silence withdraw, till their Anger has given place to Reason, till they are cool, and casie to be entreated.

Thy *last Duty*, my Child, unto thy Parents, is to submit to any *Punishment or Correction*, that they shall think proper to lay upon thee.

Alas! many are the Follies and Frailties of thy Youth, and would be many more if thou wert left to thy own Will, and wert restrained by nothing but thy own Discretion. Thou readest in a Book of the wisest Man, that *Foolishness is bound up in the Heart of a Child, and that it is the Rod of Correction that must bring it out.* Thou readest again, that the *Rod and Reproof giveth Wisdom, but a Child left to himself bringeth his Mother to shame.*

Thy Parents have this Authority over thee, and they best know when to exercise this Authority upon thee. It is thy Offence and Fault, it is their Care and Love, such an Instance of Love as God himself makes use of
to

to justifie the afflicting his beloved Ones. *For whom the Lord loveth, he chasteneth, and scourgeth every Son whom he receiveth. If ye endure Chastening, God dealeth with ye as with Sons; for what Son is he, whom the Father chasteneth not?*

If thou art apt to think, that there is somewhat of Partiality and Passion, or more Indulgence to another than to thee; yet do not thou murmur or complain; but still honour and obey. We find it the Apostle's Argument, *Furthermore, we have had Fathers of our Flesh which corrected us, and we gave them Reverence; though they verily for a few days chastened us after their own pleasure.*

Think much upon thy Parents, dear Child, and thy Duty to them, and thus commune with thy own Heart.

What a Mercy it is, that I am not an Orphan destitute and forlorn, left a Prey to those false Friends, who eat the Bread of the Fatherless! It is my great Happiness to have my Parents, (or at least one of them,) alive; to defend me, to maintain me, to provide for me. What Return can I make worthy and sufficient? If to be dutiful and obedient can be any Recompence, I will not be ungrateful, unnatural, ungodly. My Parents are in full and just Authority, I will *come*, when they *bid* me come; I will *go*, when they *bid* me go; I will *do* this or that, when they *bid* me do it. I will not answer again, nor make Excuses and Pretences to some other time: I will not serve them
with

with a little Eye service out of Policy or Fear, but serve them with singleness of Heart, and with a chearful Mind.

If it were possible indeed, that my Parents should bid me Lie or Steal, or do an ill thing; then I would modestly and stedfastly refuse, as knowing it in such case to be my Duty to *obey God rather than Man*. But while they require of me nothing, but what is good or at least indifferent; then I am not to shift off, nor to delay my Obedience. I am bound to oblige my earthly Parents with that Sincerity and Readiness, which my blessed Saviour shewed unto his heavenly Father, when it was written of him, *I have fulfilled thy Will, yea, I am content to do it with my whole Heart*.

In short, by Humility and Compliance, by Submission and Respect, by Fear and Love, by all Ways and Means, I will please my Parents, and win upon their Affections, that I may enjoy God's Blessing and theirs.

For I know, that the Promise of Happiness in this World, is entailed or settled upon good and obedient Children. *Honour thy Father and Mother, that thy Days may be long in the Land, which the Lord thy God giveth thee. This is the first Commandment with promise*, from Him whose Promises do never fail.

By the little Experience I have already gained, I shall be soon able to observe, that those *young Persons* are best disposed of in the World, and most thrive and prosper in it, who were dutiful Children; who took their Parents

Advice, and followed their Directions: While *those* are commonly low and poor, are mean and miserable, who were obstinate and disobedient Children, stubborn in their own Wills, and perverse in their own Ways; who like the Prodigal in the Gospel, run away from their Father's House, but never again return, to repent and be reconcil'd.

Thirdly, Next to God, and to thy Parents, thou must learn, my Child, thy Duty to thy *Brothers and Sisters*. and Servants of the same Family with thee.

If thou happenest to be the *only Child*, thou art the more bound to be dutiful and good: For if thou art the One and All, then like the be-
lov'd *Benjamin*, thy *Parents Life will be bound up in their Child's Life*: And if thou takest ill Courses, and dost wilfully miscarry in the World, *thou mayest bring thy Parents grey Hairs with Sorrow to the Grave*.

But if thou hast other *Brothers or Sisters*, thou must think them near and dear unto thee. Ye are *one*, as it were, in *Flesh and Blood*, and ought therefore to be of *one Heart* and of *one Mind*. The Elder to help the Younger, and the Younger to respect the Elder; and in all good Offices of Love, *none before or after another*.

You know the Scriptures call the most entire Affection by the Name of *Brotherly Love*: And when they would exhort Christians to be the most intimate and cordial Friends, they persuade them then to *love as Brethren*. It by a
peevish

peevish Temper, or in a quarrellom Humour, thou risest against a Brother and contendest with him, then art thou becoming like unto cursed *Cain*; and by little Heats and Feuds, thou may'st be brought to greater Heart burnings, and perhaps have thy *Brother's Blood cry for Vengeance on thee from the Ground.*

Say, I will love a Brother and a Sister as a Second-self; as *Bone of my Bone, and Flesh of my Flesh.* We will defend and assist one another: We will exchange Souls in mutual Embraces, and mutual good Offices: We will not carry Lies and Stories to intense our Parents, nor raise Jealousies and Suspicions to provoke each other. None of us will envy the greater Darling, nor despise the less Favourite. With Eyes of Pity, and with Bowels of Compassion, we will be kindly affectioned one towards another.

And even to the *Servants* of the House, thou must behave thy self, my Child, well and wisely; thou must not treat them with any proud Look, nor with any scornful Words. Thou must not create them Anger by any officious Tales, or by any frivolous Complaints; nor give them needie's Trouble by any childish Humours. Thou must keep Peace and Family Order; thou must not let the *House* by thy fault be divided against it self.

A good natur'd Servant thou must use, as *Philemon* should have done *Onesimus*, not now as a Servant, but above a Servant, a Brother beloved.

While thou art a Child, thou oughtest not to be a Lord and Master : Thou oughtest not to reign and domineer : Thou art rather in the Condition of Serving : For the Holy Scripture tells thee, *The Heir while he is a Child differeth nothing from a Servant, tho' he be Lord of all.*

Alas, the meanest Servant, if faithful and industrious, may come to a better Condition than the Master's Child, if that Child be ignorant and idle. *Solomon* understood the course of the World, and the Pleasure of God, when he said, *Prov. 17. 2. A wise Servant, shall have rule over a Son that causeth Shame.*

Fourthly, My Child, thou must learn thy Duty to thy *Masters and Teachers.*

Oh consider the infinite Benefit and Blessing of being sent to School for Religion, Learning, and good Manners !

Be sensible, poor Child, what a Wretch and a Fool thou mightst hereafter be, without the Knowledge of thy Letters, without the Faculty of Reading, and the Pleasure of Understanding what thou readest. Thy Birth will prove no *Comfort* without this sort of Breeding added to it. What Good will thy Life do unto thee, if thou wert condemn'd to spend it like a wild Beast in Ignorance and Ease ; or like a Beast of Burthen, in hanging thy Head, and ever bowing down thy Back.

This, my Child, should make thee have a high Esteem, and a mighty Veneration for *those* to whose Charge thou art committed, to be governed and instructed by them. They

They are teaching thee the Use of thy Reason, and the Grounds of thy Religion; they take a great deal of Pains and Trouble with thee. They are forced to give thee *Line upon Line, and Precept upon Precept*, to suggest, to explain, to repeat over and over; to exercise their own Patience in condescending to thy Capacity, and making Allowance for a thousand of thy Infirmities.

For these good Reasons, my Child, thou oughtest to have them in Love and Honour, and to esteem them highly for their *Works sake*. Thou art as much indebted to a good Teacher as *Philemon* was to *St. Paul*. Thou owest unto him even thy own self, or thy own Soul besides, *Phil. 19.* that is, thou owest unto him thy Education, and thy Improvement; without which thou thy self hadst been in a manner besides thy self, thy Soul had been a useless Thing.

My Child, Look upon thy Teachers as thy second Parents: Know the Duty of the fifth Command does reach to thy School-Master and thy School-Mistress as well (tho' not as much) as to thy Father and Mother. Thy Catechism does rightly inform thee, that the Sense of that Commandment is not only to love, honour, and succour thy Father and Mother, but to submit thy self to all thy Governours, Teachers, Spiritual Pastors and Masters.

Reflect, my Child, and thus resolve. I will reverence their Persons, I will hearken to

their Words, I will observe their Rules, I will conform my self to all their Advice and Orders. I will bear their Reproof and consider; I will submit to their Correction and amend. I am satisfied, there will be nothing that can give me so good a Character, as to be a forward Scholar, and an early Christian.

Fifthly, My Child, thou must learn thy Duty to thy *Companions* and *School-Fellows*.

Those Children that learn with thee, and play with thee, that are thy most constant *Companions* and most familiar *Friends*. Here is the best Foundation for good Acquaintance, for continual Love and Friendship. Every *School-Fellow* is what *St. Paul* said of *Clement*, thy *Fellow Labourer*, and as of another, thy *true Yoke-Fellow*. Ye ought to be affectionate and innocent as *Doves*; free and harmless as *Lambs*. Ye ought to join your Hands and your Hearts to help and to serve one another.

Be not cross or surly to any of them. Do not insult over them that are *Weaker* or *Poorer* than thou art. Never strike one who is more a Child than thy self. Do not mock or jeer: Do not call any one by a false and opprobrious Name: Do not upbraid them with any Scandal of their Friends: Do not expose them for their own Natural Infirmities.

Make

Make no needless Complaints against them ;
Tell no silly Stories of them. Indeed when
your Governours command, thou must tell
the Truth. But otherwise conceal their
Faults, and excuse their little Follies, to
save them from Anger, and to deliver them
from Punishment ; that thou mayest love
them, and be beloved by them.

Lastly, My dear Child, be civil and cour-
teous to all *other Persons* whatsoever.

To all Persons according to their Age and
Degree. Give to all *their Due*, *Custom to whom*
Custom, *Honour to whom Honour is due*.

To Ancient People be very tender and re-
spectful : Think their Gray Hairs to be an
Ornament of Wisdom, and their Hoary Head
to be a Crown of Glory. Rise up before
them ; Give place unto them ; Help them,
and honour them. The Apostle writes unto
you, *Likewise ye Younger, submit your selves*
unto the Elder.

To all other Persons that are thy Betters,
do as the Catechism directs, order thy self
lowly and reverently to them. Give them
their due Titles, and pay every proper Re-
spect unto them. Above all, to the Queen
as Supreme, and to Magistrates that are put
in Authority under her.

And particularly those that are Governours
and Pastors in the Church, pay a singular
Duty to them for the sake of their Holy Office
Reverence the *Bishops* as Spiritual Fathers ;
bow down and kneel before them ; ask their

Blessing, because Good old Custom so obtained, and because they are more eminently set apart, in God's Name to bless the People.

And to all other Clergy Men shew decent Civility and Respect. If thou art of the Number of those Boys who are taught in the Hospitals, or in the Charity Schools, in or about *London*, I presume thou art then charged strictly by thy Master, to meet no Minister in the Streets, without putting off thy Cap, and bowing down thine Head. A Method of Piety and good Manners, that will much help to reclaim this City, and in time to reform this Nation.

For indeed, Child, nothing has so much corrupted the latter Age, and debauch'd the Morals of our present Generation: Nothing so much, as the Irreverence and Disrespect shewn to the Ministers of God. Hence Atheism, Profaneness, and all manner of Irreligion, because the very Children have been taught to think the Name of *Parson* to be a Name of Reproach; and to believe that a Priest, like *Jeroboam's* Crew, is one of the meanest of the People.

And yet they are the *Embassadors of Christ*, of whom he said, *Who so despiseth you despiseth me, and he who despiseth me, despiseth him that sent me. But who so receiveth a Prophet in the Name of a Prophet, shall have a Prophet's Reward.* Where the Word *Prophet* does signifie a Preacher, or lawful Teacher of the Word of God.

Heavy

Heavy Judgments have dropt down on the Heads of those who affront and abuse these Ministers of God. That Example, my Child, which is wrote most for thy Instruction, may be read in 2 *Kin.* 2. 23. “ where *Elisha*, a Prophet of the Lord went up unto *Bethel*, and
 “ as he was going up by the Way, there came
 “ forth little Children out of the City, and
 “ mocked him, and said unto him, Go up
 “ thou Bald-head, go up thou Bald-head.
 “ And he turned back and looked on them,
 “ and cursed them in the Name of the Lord :
 “ And there came forth two She-Bears out of
 “ the Wood, and tare in pieces forty and two
 “ Children of them.

And now, my good Child, as I have given thee some Advice and Directions what to *do* : So I would give thee strict Charge and Caution what thou shouldst *not do*. There be Vices to avoid; as well as Virtues to pursue. Some Vices to which thou art the more subject, by the Infirmities of thy Age : So that by Nature or by Custom thou mayst be soon addicted to them ; but take timely Warning. When *St. Paul* advised young *Timothy* to flee youthful Lusts ; it does imply, that there are some particular Temptations to which the youngest People are the most exposed. This was confessed by Holy *David*, when he pray'd thus unto God, *O remember not the Sins and Offences of my Youth*, *Psal.* 25. 7. We see the Devil, like his Servant *Herod*, does persecute our very Infants, and seeks diligently to destroy their innocent

nocent Souls: But be *not ignorant*, my Child, of his Devices.

The Devil's Devices to betray thee, Child, are chiefly to draw thee into these Snares, *Lying, Stealing, Illness, ill Company.*

First, *Lying*. This is commonly the first Vice in Children; and alas it is the Foundation of all other Vices. For so it is, the Devil tempts our innocent Children, as he did our innocent Parents: He tempts them to begin with a *Lye*, and so go on to rob God, to cheat one another, and at last to deceive their own Souls.

If thou dost hearken, my Child, unto the Devil the *Father of Lies*, he will soon make thee one of his own Children, a *Liar* and *Deceiver*. He will teach thee all the little Arts and Tricks of Falshood and Wrong: He will teach thee how to feign a false Excuse; how to pretend a different Reason; how to evade the Truth, and dissemble thy own Meaning; how to insinuate and wheedle; and tell a Story in jest, till thou art drawn into it in earnest; how by degrees to deny the plainest Truth, and how at last to invent the most notorious Lies, and then stand out with an obstinate Heart, and an impudent Look.

Thy Parents and Governours will have much to answer for, if they encourage or connive at thee in a Lie: Without Rebuke or Correction, they are Partakers of thy Sin, and by Suffering it on *thy* Head, they bring the Guilt upon their *own*.

To

To Lye is the beginning of all Evil. If thou art once settled in a Habit of Lying, thy Tongue is made ready for Swearing and Cursing; thy Hands are prepared for Picking and Stealing; thy Head and Heart will be disposed to all manner of Mischief: so that in *St. James's Words*, thy Tongue being but a little Member, will be a World of Iniquity, and will defile the whole Body, and set on fire the Course of Nature, being it self set on fire of Hell.

Therefore, my Child, if by any unhappy Means thou hast already contracted the Custom of Lying; break off that Custom with all thy Strength. Set a watch before thy Mouth, and keep the Door of thy Lips, and hold thy Tongue, as it were with a Bridle. Speak the Truth, tho' it be to confess thy own Faults; for there is no Fault so great, as that of denying thy own Fault. God and Man will forgive the confessing Sinner; but the Lyar deserves no Pity, no Pardon.

Never hope to conceal the Plot; thy own Countenance will betray thee, or thy Confederate will discover thee, or even a *Bird of the Air will tell the Matter*: Truth will come to light, and then shalt thou have Shame and Terror.

My Child, when thou hast searched the Scriptures, thou wilt learn, how *lying Lips are an Abomination to the Lord*, and how it is every good Man's Wish and Prayer, *Remove far from me Vanity and Lies*: How none can be a true Christian, or an honest Man, without putting
away

away Lying, and speaking every Man Truth with his Neighbour. How Lying has the Devil for Inventor, and Hell for Reward ; *What shall be done unto thee thou false Tongue, even mighty and sharp Arrows with hot burning Coals?*

Secondly, *Stealing.* This, my Child, is such an abominable Sin, that I cannot suspect thee guilty of it. A Thief and a Robber is such a perfect Villain, that it requires Time and Age to be so ripe for Hell. And yet, my Child, the Tempter may begin with thee betimes, and early entice thee to this great Wickedness ; especially if he has brought thee into a Habit of Lying, he finds it easie to draw thee a little farther into Stealing : And for this he will set Traps in thy Way.

He, the Devil, will perhaps raise thy curiosity, and tempt thee to lay hold on somewhat, because it is a *fine thing* ; or he will work thee up into a covetous and greedy Humour, and so make thee snatch or slide away another's Goods ; or, perhaps he will deceive thee into a wretched Fancy, that *stollen Waters are sweet*, and so wheedle thee into Pinching and Pilfring, as if there were a Pleasure in it.

But remember, my Child, *Thou shalt not steal* ; that is, thou shalt be content with that which is thine *own*, and not take away that which is *another's*. Nothing is thine *own*, but what thy Parents and Friends do give unto thee, nor will they let thee want what is necessary and proper for thee. But if without their knowledge or consent, thou takest more
than

than they allow ; this is a secret Robbery, and base Purloining from them ; this is to cheat and defraud thy Friends and Parents in a private and clandestine Way.

I mention this first, because this is the Foundation of most Childrens growing up into Thieves : They begin at Home with a Liberty of being their own Carvers ; they take Things without asking Leave ; they learn to hide, and to convey away, and to sharp in little Trifles within Doors ; till by degrees they go abroad to practise other Arts of Stealth and Mysteries of Iniquity.

But, dear Child, be just and honest in all thy Dealings ; keep thy Hands from picking and stealing ; and covet not another Man's Goods. Take what is thine *own*, and go thy Way. *Content* is the greatest Virtue, and the greatest Blessing. Any stolen Treasure will prove like *Achan's* Wedge, will prove a *curst* Thing. There have been many Examples of unhappy *Children*, who began pilftring with Pins and Trifles, till the Devil has drawn them into grosser Acts of Thievery, and brought them to a Place of Execution upon Earth, and to a worse Place of Torments in Hell.

Thirdly, *Idleness*, my *Child*, is to be avoided, as the Temptation which will draw thee into all other Mischief. Consider, thou art not born to be a useless Burthen of the Earth ; thou art born to be an Active Creature, and to do Good in thy Generation. Thou art to be bred up to Industry in some honest Employ ; to support

support thy self, and to provide for others. This is Rational and Manly ; but *Idleness* and *Sloth* are the Property of *Brutes*, and even of the worst of *them* ; for the Apostle from the Poet does imply, that they are the *evil Beasts* which have the *slow Bellies*.

What a Misfortune is it to some younger Persons, that partly by the Negligence of their Friends, and partly by their own sluggish Temper, they doze and dream away their precious Time. They contract a Habit of Laziness and Dulness while they are *Children*, which they can scarce shake off all the Days of their Life. They are left to loyter Abroad, and to linger at Home, till their Body is all Heaviness, and their very Soul is a Lump ; till they are stupified into Drones or Sots, to feed on others Labour, and devour what is not their own.

Therefore the Scriptures have so many Lessons of Industry and Application to Business : And the Apostle St. Paul is so hearty a Promoter of Pains and Labour, so zealous an Enemy to Idleness and Ease, that he would have it made into a Law, 2 *Thess.* 3. 10. that if *any would not work, neither should they eat.*

My Child, be not of a slow and softly Humour : Have a sprightly nimble Body with a bright and ready Mind. Love Exercise, and have somewhat to do, tho' to never so little purpose. Follow your Book with an Edge and Appetite to Learning ; and then divert to thy Sports and Recreations with Activity and all thy

thy Strength. Move light and easie ; have thy Hands and thy Feet at command ; be rather a little Eager than Mopish ; Thy Reputation and thy Fortune will depend upon it ; Hear *Solomon* observing by Experience and Wisdom from above, that *Drouziness will cloath a Man with Rags ; but seest thou a Man diligent in his Business ? He shall stand before Kings ; he shall not stand before mean Men.*

Lastly, *Ill Company*, my Child, is a fatal Danger, which thou must decline, as thou wouldest Diseases and Death. For indeed Vice and Sin are the Leprosy and Plague of the Mind and Soul ; and like the same Infectious Distempers in the Body, they seldom breed of themselves, they are caught from some others.

And therefore it is as dangerous for young Persons to converse with those who are corrupted in their Minds, as with those who are tainted in their Flesh and Blood ; the Poison does insensibly spread and communicate it self, so as all catch the same Malady, who keep the same Company.

Alas ! how many hopeful young Persons have we seen, beginning the World in sober and industrious Ways ; who falling among ill Companions, have quickly been made like unto them, and have followed them on to a scandalous Life, and perhaps to a shameful Death ?

My Child, mind and observe thy School-Fellows and Companions ; where thou findest any of good Nature and good Manners, disposed

posed to Virtue and Religion, make choice of *Such* for thy familiar Friends; love their sweet and innocent Society, and imitate their good Example: But where thou findest a naughty vicious *Child*, where thou canst point out a Lyar, or a Thief, or a Swearer, set a Mark upon them, and shun all manner of Conversation with them. Harken to the wise Man of God, *Pro, 1. 10. My Son, if Sinners entice thee, consent thou not. If thy say, come with us, or cast in thy Lot among us: My Son, walk not thou in the Way with them, refrain thy foot from their Path.*

And now, my dear *Child*, I would have nothing more to say to thee, but to beg and to pronounce God's Blessing on thee.

Yet I have forgot *one* Duty that more immediately relates to you poorer Scholars, who by the Providence of God are taught and clothed by the pure *Charity* of well disposed *Christians*.

Your Duty is to be thankful and respectful to such *Friends* and *Benefactors* to your Bodies and your Souls, to pray for them, to praise them in the Gates, and to call them Blessed.

What could your poor and helpless Parents have done for you? Their hardest Labour could scarce find you in your daily Bread: But for School and Books and decent Apparel, they could not afford them; Necessity must have them excus'd.

The more Thanks we owe to God and good People, that a Way of *Christian Education* is opened to the Poor and Needy. That many Generous and Publick Spirits have join'd Hand in Hand for the most Glorious Work of *Charity*, the *Schooling* and *Clothing* of poor *Children*; the putting them out to Letters and Religion, to Sence and good Manners; who would otherwise have been brought up to Idleness and Vice; to have been as it were stupid Brutes upon Earth, and then miserable Fiends in Hell.

It is no small Honour to this Parish of *St. Botolph-Aldgate*, that *here* was first laid the Foundation of these Charity-Schools, *here* the good Example was first given, to raise Occasional Collections, or Stated Contributions, to maintain Forty poor Native Boys, distinguished by a decent Habit, and instructed in a Publick School, there by good Diligence taught to speak properly, to read distinctly, to rehearse their Catechism audibly, to repeat it weekly in the Church, and attend to a familiar Exposition of it, to make their Responses jointly in our Publick Prayers, to sing Psalms and Hymns in very agreeable Consort, and on all Occasions to behave themselves with Modesty and Respect to their Betters. Nor will the Charity rest here; by the farther Bounty of our Natives and Inhabitants, Provision is likely to be made to have the most honest and hopeful of these Boys train'd up to Writing and Accompanying, and so preferr'd to some good Trades or

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creditable.

creditable Services, to grow up into useful and able Men.

A Charity that looks and sounds so well that the *good Example* has already spread into many other Parts of this Honourable City, and the adjacent Parts of it, where some thousands of Boys and Girls, are clothed and taught in the like excellent Methods of Christian Education. Nay, the good Report has reached to many of our remoter Cities and Towns, who have followed the same Worthy Precedent, and will communicate the fair Copy to many other Places.

These pretty Children in walking by Pairs, and singing by Confort, do so naturally strike upon the Eyes, and win upon the Hearts of good-natur'd Christians, that I cannot but think, it will one Day give Occasion to some better settled and more lasting Provision for them. Some Natives or Inhabitants of Fortune and Figure in the World, having no Issue of their own, will here raise themselves a Family unto many Generations; will in their Life or at their Death, perhaps Found an establish'd School for them, perhaps allow Yearly Pensions to them, perhaps allot particular Sums to bind them Apprentices, or dispose of them in other creditable Ways of Living. Men of plentiful Estates and of excellent Spirits do bear Relation to this Place; God direct them and reward them.

In the mean time, I hope sufficient Contributions will not be wanting. Blessed are ye,
who

who from a Principle of Conscience and Honour, do chearfully promote such good Designs. Even Posterity shall call you Blessed. And your Saviour at the Day of Judgment shall again Pronounce ye Blessed. *In as much as ye have done it to the least of these little ones, ye have done it unto me.*

Your Charity on this Account, is above common Relief, above present Occasions of Food and Raiment : Ye cloathe the naked Mind : Ye feed the hungry Soul : Ye make the Man : Ye make the Christian.

If ye have Children of your own, trust me, God will bless them for this your Charity to others Children. If ye have no Issue of your own ; by this Method of Charity you adopt Heirs of Salvation : You raise up Children unto God, a Generation that shall call you Blessed.

Perhaps you save many of these little Ones ; You save them from the Corners of Streets, from the High-ways, from the Gaols, from the Places of Execution : You save them perhaps to be Ornaments of this Parish ; perhaps to be Governours of this City ; perhaps to be Pillars of this Church and Nation.

And you, my good Children, if God does so bless you, as from these Schools to be remov'd to some good Trade and Employment, and thence to rise into Plenty and Credit in the World : Then remember your Beginning : Remember the Place that

gave you Birth, and gave you Education :
Be ingenuous and grateful : Acknowledge the
Charity you have receiv'd ; and do as much
for others as was done for you.

Young Man, be taught *Knowledge* and
Discretion, and the Lord prosper thee in all
thy Ways. *Amen.*

St. Butolph Aldgate,
December 29. 1701.

*Morning Prayer for a Child sent to
School.*

Blessed be Thy Name, O Lord, for defending
me from all the Perils of this Night past :
Early in the Morning let me cry unto Thee for
Thy Help and Protection this Day following.
O heavenly Father, bless me Thy Child with
Thy Grace and Holy Spirit. Sow in my Heart
the Seeds of Vertue and Religion, and grant
I may bring forth good Increase. O forgive
the Sins and Frailties of my Youth, and
keep me innocent from every great Offence.
Strengthen my Memory, and enlarge my Un-
derstanding, that from a Child I may know
the Scriptures, and be brought up in the Nur-
ture and Admonition of the Lord. Make me
dutiful to my Parents, and obedient to my
Teachers. Grant me Industry and Love of
Learning. Let me follow the Example of Thy
Holy

Holy Child Jesus: Let me increase in Wisdom and Stature, and in Favour with God and Man, through the Merits of my dear Saviour, who taught me thus to pray,

Our Father which art in Heaven, &c.

I pray God bless my Father, Mother, Brothers, Sisters,—my other Relations; and all my good Friends and Benefactors. Amen.

Evening Prayer for a Child.

I Bless and praise Thy Name, O Lord, for protecting and preserving me this Day past. O forgive me all the Vanities and Follies which I have been this Day guilty of. Let me treasure up in a faithful Memory the good Instructions which I have already learn'd; and, for the time to come, let me grow in Grace, and all manner of Goodness. O let me be trained up from a Child in the Way that I should go, and when I am old, let me not depart from it. Lord, I commend my Soul and Body to Thy good Providence; by Thy great Mercy defend me from all the Perils and Dangers of this Night. Hide me under the Shadow of Thy Wings. Give me Rest and Peace for the sake of Thy Son Jesus, who taught me this his own Form of Prayer,

Our Father, &c.

I pray God bless my Father, &c.

Prayer

*Prayer for a Child going to Church to be
Catechis'd.*

O Blessed Jesus, who when Thou wert twelve Years old, didst go up to the Temple, and sat in the midst of the Doctors, both hearing them and asking them Questions; so as all the Congregation were astonish'd at Thy Understanding and Answers; Assist me with Thy Grace and Heavenly Benediction, that I going to the House of God for the like Exercise of Religion, may perform it laudably and devoutly, to Thy Honour, and the Salvation of my own Soul. Grant this, Lord Jesus. *Amen.*

*Prayer for a Child before singing a Psalm
or Hymn.*

O Holy Jesus, who didst approve and commend the Children crying in the Temple, *Hosanna to the Son of David!* and didst apply that Saying to them, *Out of the Mouths of Bubes and Sucklings thou hast perfected Praise.* O make Melody in my Heart, and loosen my Tongue, that I may sing forth Praises and Thanksgivings to Father, Son and Holy Ghost. *Amen.*

*Prayer for a Child coming to Church to be
Confirm'd.*

GRant, O Lord, that I may be now come to the Years of Discretion, that I may now discharge my *Godfathers* and *Godmothers*, and take my Baptismal Promises and Vows upon my own Conscience. In Token hereof, let the Bishop lay his Hands upon me, and bless me in thy Name. Let me thy Child be defended with thy heavenly Grace, that I may continue thine for ever, and daily encrease in thy Holy Spirit more and more, until I come unto thy Everlasting Kingdom.
Amen.

F I N I S.

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